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Must Remain in
Transcription Room

M 2369

March 2, 1974

The Land

Saturday Lunch & Evening

LUNCH

MR. NYLAND: So, we'll, ~~we'll~~ consider this here the first of a little series of about a week. I would like to have a chance, of course, to talk with several of us who may have questions [redacted] which have come up and ought to be settled for a clarity of what our aim should be and remain. And in that way, of course I will be available and I will try to work with all of you. Today we'll be here, tomorrow also, and there will be a meeting tonight, then again lunch tomorrow. If we wish we can have a meeting again tomorrow evening. Monday, so far, I haven't made up my mind about the division of Group I, that is, the Thursday group; and I will think about it and I'll tell you tomorrow of what I intend to do. I keep Monday evening open for that. Tuesday, Wednesday and Thursday of course are obvious. They are the same way as we always have been. Santa Rosa, and in Berkeley and Thursday back here again. That leaves Friday open, perhaps. I do not know. I have to go to Santa Cruz, and I might do that one the day we have to go to Berkeley in order to save gas. It is still a question,

will we have gas enough to do the different things we want to do. But that's a question of adaptation; we make the best of it. ¶ What we want to do here? How will we use these days for ourselves regarding Work? You need from -- without any doubt, a stimulus. I've said it when I came here Thursday evening. Perhaps even a little harshly because I would like you to be much more alive and much more interested in Work itself. And that's why I feel that for this week we should concentrate on that. And don't do anything in particular unless it has relation to Work or to activities which are related again to Work. We don't have any activities that have not Work as a background. And that may seem strange to you sometimes because you ~~do~~ forget, And everybody is liable to forget because even in the bookstore you are liable to forget that you have some other aim of your inner life. And still in relationship with people which you have to establish and more and more deepen, that has to be the basis of a wish to understand each other. ¶ Now we're quite clear about how to reach that particular understanding. We follow, in that sense, Gurdjieff. We want Gurdjieff to become alive in us. We want to understand more and more of the meaning of All & Everything, of the questions of Objectivity, particularly in relation to Impartiality. We want to settle, if we can, this whole concept of time, if it can be understood correctly. And we also will wish for ourselves to have a relationship so that on that basis that what we call the development of inner life can grow and ultimately, in an emotional direction, can really deepen our life sufficiently for an understanding of the totality of life existing in this world, as well as, what we say simply, Universal Quality or that what may be God in a certain wish for personification or that what is a concrete and abstract idea of what is meant by that. And that ultimately there is no question that each person who is alive now is part and parcel of the totality of eternal life of which, you might say, God is the head. And it isn't so

because God is not that kind of a person. God is an all universal existing spirit, if you like to call it that way; even a spirit without any form, which of course we cannot ~~ever~~ conceive of. But it belongs to this kind of philosophy. At the same time, in order to reach that kind of state of understanding, we go to school. We want to learn a certain way of how to understand our life; to be able to work with that what we are; to understand unconsciousness; to develop, if we can, a conscience; to have more chance for understanding in the direction of a Conscious being and becoming a harmonious man on this earth. We're not interested in reaching Heaven. That will come when we die and perhaps we will reach it. But we would like to be influenced by conditions as we imagine them to be. And whatever takes place regarding ourselves when we do die and lose this physical body, may be an indication of the direction we should take in learning in this school what is meant by becoming free. And so the emphasis is on freedom and on impartiality - much more than on this question of simultaneity, which you can leave a little bit aside and philosophize about it at the proper time for further understanding. It belongs to the reality of being, but for the time being it is not as yet the, ~~the~~ immediate stepping stone. And so the emphasis that I would like to see that we do, that we talk very simply about Work itself, about the application of ideas of Objectivity in daily life — constantly the accent on daily life. So that this inner life will have a basis on which it can be directed or from where it can continue to grow. Because, although it has been started, it is now stopped somewhere. It cannot continue. This emotional quality that we do have and expresses itself every once in a while in a religious attitude, also the question of a mind trying to think about what is what about the meaning of one's life, is, unfortunately, up to a point where it will not function any further, even if you wished. And the reason for that is that Mother Nature will not allow you. That is, she is not interested in your development in a

evolutionary sense. You can gather, guess about that and you can hope for the best and you can have experiences of a different kind more or less, let's call it, angelic or heavenly. But then you avoid becoming a man in a harmonious sense as Gurdjieff means it. And the way Gurdjieff believes in the possible development of a man, is that he understands and has to understand first what he is now, and the utilization of that when that is the truth for him, for the purpose of changing over gradually into a harmonious man or a man who actually is conscious and conscientious. And so we will continue to talk about the simplicity of the application and not to lose track of what we really have in mind when we discuss questions. That we don't go off on all kind of little tangents, agreeable as they may be, but they don't belong to the ~~Cirriculum~~ curriculum of Gurdjieff. Of course, I've said many times, you have to be interested in a variety of other things because your ordinary life is partly based on it and sometimes can be understood from that standpoint. There's no objection being interested in astrology, because it can help you to find out a little bit about what you are, mostly physically. There is, of course, no interest, no objection to be interested in other kind of philosophies like Zen, or Rimpoche (sp ok) or Seth, provided you want to extract from it what is the meaning and then compare it with what you believe in, if you do, regarding Gurdjieff, which gives you a method of working. You can try to work à la Zen, and you have a hell of a time understanding because there is no connection made, as yet, between what you are now and how you ought to become, and it remains a great deal of hallucination. And of course there are many indications, particularily in the Indian philosophies, about what one ought to do and there is at the same time some school work. But the question is always, we are not Indians in that sense. We are not Orientals. We are Occidentals. We are people brought up in a different

kind of philosophy and we have to understand what the meaning is of that. And we're not going to be transplanted that easily into Ceylon or Tibet or India. We are living here on this land. We are living on this west coast. We are living in the conditions, of the culture and the civilization which happens to be this way. And we are affected and influenced by the different conditions as we have to live them here, right now, with the people we have dealings with. And that is where the practicability of Gurdjieff comes in, because we don't have to go, particularly, and sit in church all day long. This is a question of daily life. Application of certain principles which can belong and understood to daily life and gradually can give, in daily life, a certain direction. Mostly a change, we say, in rates of vibration between a personality and an individuality. But we have to understand that that is the aim and that the other things are very nice and lovely, and you can be interested in it, but it is not a religion. A religion is a way of life, a conduct, a direction which you have to give to your life as you have to live it, in accordance with principles you can rely on and which are going to be the same tomorrow, as well as ten thousand years from now. If we want the truth, it has to be an absolute one. Otherwise it is of no use. And although we can become sentimental and like this and that and so forth and go off into all kind of hallucinations, keep your feet on the ground. During this week we will talk about your feet. What to do. What to do with your hands. What has to propell them - your heart. What has to be the direction it should take - that's your head. Those are the three H's, I always call them: hand and head and heart. That we have to learn. It is very simple and the emphasis remains on just being a man on earth, having to fulfill a task in any direction that professionally or whatever it may be - personally or cosmologically, sociologically, privately,

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It doesn't matter what he happens to be a man on this Earth and we are here on this Land, and that is why we talk about it. That's all I want to say. It is an introduction. I don't want to deviate from it. I don't want to hallucinate. I don't want to philosophize. That you can do when you wish, when you have the time for it. We talk from now on, during this week, about the practical application of your Work in your life and what you have been doing. And actually doing. Not just thinking about it. If you need help, ask. If you need inspiration and reading or listening to a tape or so, you can do it. But concentrate. I ask you and I beg you. I said it the other night. I beg you to spend time on it now while there is an opportunity of that kind of a concentrated effort. That's what I wish. We will talk more tonight but I hope that tonight you will ask questions. So that the accent is going to be on your attempts, not mine. And that I hope to be able to fill in and straighten you out if necessary if you need that kind of a direction. That we mutually can come to conclusions which can be acceptable to all of us and that we can learn a language which is the same. Even if it has to be quite exact, that we agree on how to explain Work and that we agree on how to relate experiences of oneself regarding Work for the benefit of others and including the benefit which will accrue to anyone who wants to formulate what he actually has experienced. So that is the aim. I hope we'll see each other again at seven o'clock tonight. And I will ask Bob to play a little bit if he will. All right, Bob?

Bob: Over here.

MR. NYLAND: Where are you? Oh. All right, will you, Bob?

Saturday Evening

MR. NYLAND: How nice to see you, practically. So, we said we will talk

about Work in the form of questions and answers. You know, the level of a meeting is now really determined by the calibre of the questions you ask. So go ahead, whoever wishes.

(Silence) You have to loosen your tongue a little bit. You have to get your mind going. Or settle it. You can always start. Yah. You can always start with the day today, the thoughts you had about Work and of course whatever you did with it. It's a very simple matter. Your memory's good enough of what happened during the afternoon. If anything happened, you could mention it. Yah. Okay.

Harry Strauss: I would like to -- I would like to start making more efforts, ah, going against certain tendencies I have, one of them being, ah, heaviness. Only I'm not clear sometimes on -- on exactly how to stop thinking about Work and actually start to -- start to Work, when it starts to involve something like that.

MR. NYLAND: Well, one first starts to consider oneself, many times in an ordinary way and afterwards remembering of what you have done, and sometimes we say at the end of the day, let yourself go by in review. If that happens, try two things; one is simply to accept as much as you can what has happened, particularily because you can not change it; the second is not to dwell too much on the description of yourself. You may know what you have been and you may consider it not entirely right or perhaps sometimes wished that it hadn't happened, but of course the fact remains that you were that. And the acceptance of that, simply of saying this is me, is of great help without using certain words like: "I was stupid"; or "I really lost myself"; or "I flew off the handle too much"; or "I was this and that kind of a creature and I ought to be ashamed of myself". Simply keep on, for quite sometime, to describe your behavior as you know it and has been, without any particular criticism, seeing it as a result of education, type, ah, maybe, in general, ah, justifications for oneself, whatever it may have been as a result of acquired characteristics,

even if you're interested to find out what are the three fundamental issues which make a man what he is. You can also define, astrologically, what your type is and how it reacts and all the different things which become more and more theoretical knowledge which happens to apply to you, but you become a little bit more detached from it. And you see yourself mechanically, as a creature simply behaving. It may go on for some time because you will always be apt to start to criticize it and to hope or have had hope that you would have been different because sometimes you're a little ashamed. Sometimes you feel it isn't right and you cannot do anything about it, and all the different excuses that you will have, they have to be put to the background. Then sometime when you can, try to describe yourself. If you could sit down and really write up what you are as a personality, with a little bit of a detached viewpoint as an author who writes about different characters, particularily an author who writes a play and has different characters psychologically explained, more or less, who have to behave in accordance with certain definite rules belonging to them as type or as whatever the position (for?) the role they have to play. This process of becoming acquainted with oneself can give you a certain lightness. Because with all of that you know that is happening, not everything is as important as some of the others. And to keep on looking at it as something that is too heavy, because it shouldn't be there - you can put it upon a certain level even where you can look at it, and simply say: "Yeah, that is it". Could you understand such a thing, that all the different experiences of oneself become important, more or less. Some that are not as important are disappearing but those that remain important, particularily those that are bordering on essentiality will start to remain. You will not be able to get rid of them easily. Different events of oneself which one considers important are many times judged by the convention and, therefore, when you see what is happening

in the light of what other people would see and recognize, you introduce an element which is not natural anymore. To take an extreme case, if in your imagination you could see yourself sitting and doing this and that and another self of yours dancing around and having great fun; and seeing that what is taking place, is just you and the other part of you is enjoying seeing you doing what you have been doing, As if you are, for that part, under an influence and the other one which is dancing is already free from it. Now all this is very theoretical and it might take a little while even to write things up or, at least, before you will start making an effort. The effort is first the acceptance. To know that that is what you are and there is very little you can do about it in ordinary life because if you try, and you might call what some of the traits, psychological and expressed in a certain way, as soon as you suppress it, it will not be there. You can stop it, as you can stop smoking, but you might become quite different, irritable and so forth, whatever. We've talked about such things many times. And in that sense, simply, you don't want to change from one unconscious person to another. After the acceptance, you have to see that that what is there, when it is accepted, is logically what it ought to be. That you are that way because of a certain law and that you cannot help it because, naturally, this is you as behavior and all the consequences of your thoughts. The more you now can accept this, as it is, actually that it has to be, the less surprised you will be at your own behavior. And then you are quite ready to start changing it, but to change it into something else with which you become acquainted with awakening. This is the solution. It takes it out of the realm of ordinary psychology, and it's not the substitution of something that is also unconscious. This time it is a determination of something with which you also have no wish to connect yourself or identify with but you only become a little different kind of a person with an awareness attached.

And this will help you because then you have a task. And it's not just a change of phenomena. It is quite definitely something that enters into you as a result of an essential quality and because of this essential quality now you can choose what you wish to do. But again, what you wish to do is not identified with the fact of doing it. Your identification is within. It is within yourself as a wish of making up your mind, and mostly your heart, that you want to become something else but only via a road which is not a direct attack to your ordinary phenomena, that is, manifestation. Keep at it every day. As I say, laugh at it once in a-while or the recognition of someone that you know so well. Say: There! there goes Harry again; it's the same old god damn thing. Why should it be? It gets to be time to stop it. Well, then stop it with something ~~that which~~ is also detached and you can accept, when you put in there for the reason of the introduction of something that becomes more and more objective for you. All right? Harry: Yes, MR. NYLAND; It's a question, dear each person has to consider: how to change yourself. You ~~you~~ may not be able to change over into something else which, from your stand point, would be better. So I'm not judging about one's behavior, how it should be. It is not as simple as that. If you say smoking is no good for me, you know that perhaps you should not smoke. Then it will be better for your health. It is connected then with something else from the outside. It's connected with your doctor who says you shouldn't do that. If you do something a little criminal or lying, when it's criminal the police tells you or the court will tell you because then you're not a man living in this society because you have become a menace. If you want to change something for the sake of ethics, of that what may even be a little bit of a religious feeling, or if you want to change something because the impression you create on others is not so easily ~~an~~ taken and you are a little ashamed, all those things are outside influences which will make you behave a little differently and therefore they are not really yours. In this case, you

select any kind of a behavior form. It doesn't matter at all what it is because it's always unconscious. But that what is introduced is your desire to be as objective to that as you can be, and the introduction of that kind of a wish for yourself to be ~~in~~ objective, creates, regarding that what is your behavior in general, a certain something ~~which~~ that is apart from the behavior itself. So there is no reason, then, to become identified with what you're doing, like in other cases you are identified with the reasons why you are doing it. This time there is no reason for it. It's only a means to a certain end of becoming aware of more of yourself in which that what is substituted is perhaps not a habit or is a little different. That is the advantage that you could perhaps even become more, more, ~~or~~ less identified. More free, more acceptance, but in a general way, whatever you substitute is undoubtedly also unconscious. Now you select the different things that stay more or less within the realm of your ability. And you don't try to introduce elements which are difficult for you already to ~~to~~ perform when, for instance, your body is not used to being twisted around and going through all kind of contortions. Neither is it immediately possible to change a feeling into a love of your enemy. And quite definitely it is not very easy for certain people more or less ethically brought up, to start swearing in society. So I'm not exaggerating these things. We take something ~~which~~ that is within your own realm but otherwise completely foreign to you in the sense that you never really have thought about under certain conditions but you chose it for the purpose of giving a chance to what we call then an Objectivity to be present to you. And in using that Objectivity, then you have work introduced into a change of yourself. You see, it all will lead more and more to an acceptance of yourself for whatever you are and that you are or the basis of such acceptance as an expression of life. And the more you can see now the identity of life, the less you will see the non-identity of the form. And

gradually ~~even~~ the form will disappear, because that what is important for one is the continuation of one's life in any form that happens to be as long as you be on earth. And out of the ~~the~~ totality of such different ways of behaving — that is, that kind of flexibility — which includes a tremendous amount of possibilities for oneself, because your posture can be changed in any kind of a wish, not making it so difficult like a ~~a~~ Laocoön ~~Laocoon~~ group, you know, which is all twisted up with snakes. But something that really is there as an expression within your means. Or the kind of voice you can use with different people so that there is an introduction of an element which is a little different, and perhaps even foreign to you, but it leads to a flexibility of behavior. The way you say certain things, also, the choice of words or the way you are behaving when you walk, and slow and fast, changing just exactly such rhythms. The depth of your voice, the waiting sometimes at the end of a sentence to let it penetrate, to wait before you say something else, as if you are thinking about what you are going to say. The very definite choice of words which you have selected. All the different things that are possible for oneself in the changes of a variety of different forms of behavior which naturally do not fit in what you have been doing because that was natural to you. So you break the rule of nature but you're not going away from the earth as yet, and it is this wonderful state, of part freedom and part still being attached and partly seeing the possibility of something else which could exist in the spiritual sense, that gives a person a chance to walk, I sometimes say, "in twilight", or to walk in dawn. If you want an explanation for that; the possibility for a man to live for a little while on that level is his astral projection. It is that what is possible for him, to be a little different without being as much attached to what he was before. It goes out of the natural existence of a man onto a level which is in the direction of consciousness and conscience, but isn't as yet. He is still

very much the man of this Earth, but he has a certain freedom which we call astral. The meaning is that I am, at such a time, influenced by stars. I'm not living there. I'm only influenced. And I let such star influences, instead of planets, govern me. That is why it is different from the usual, natural way of behaving, because on Earth I'm very definitely influenced by planets. The stars belong to something outside even of my Sun. So I'm temporatily outside my own little solar system. Sometimes we call it walking on air. I prefer to call it walking on impressions, since impressions are also food very much the same as air. But air still belongs to a natural phenomenon. Impressions start to belong to a phenomena which is, sometimes we say, out of this world. And then in that realization of still existing, almost it looks as if you have a choice, which you don't have because you will return again to the ordinary state of being asleep on Earth. It is a place in which you are partly awake, partly having an experience of a different kind, and partly sometimes wishing to stay which, I say, is impossible because you have still too much bondage regarding the Earth. So you will return, but it is an experience which is useful. I call it that way. It is not something ~~which~~ that you can define and it is not something even which you could wish for. You are there when certain conditions are conducive for it. Then simply accept it. And you see that more and more you will be able to use that what you are as a personality for the purpose of experimentation in order to enlarge your world and to reestablish within yourself that what are the values which are worthwhile and to do away with those influences which have outlived their usefulness. So, what, what other, what questions are there now?

(Silence ~~pause~~)

Just like you, when you would be talking together in any kind of an encounter group. I don't want people to talk about their private life. That is a relationship which exists between each person and his god. You don't have to talk about it to others. Every once in awhile it can be learned about without the use of words. It is quite right, because

it doesn't do any harm then, since there is no reason for any argument. But if you would have to explain your private life, you would have to use certain words and certain contents of words which are not the same for different people. So we're not in that sense, I call it sometimes, demonstrators, those who give account like in Christian Science on Wednesday evening. There is an evening then where each person talks about how well they have been doing and how Christian Science has helped them in matters of health. I don't like that. Neither do I like confessionals. There is no confession necessary like in the Roman Catholic Church. I am not entrusting that what I experience to the judgment of others. For me all people are mortal. All people are striving. There are very few masters even, and if they exist, it is very difficult to be in contact with them. And for the sake of adjustment, which adjustment is always necessary to some extent, I just assume that each person is equally unconscious and that they in their wish to work on themselves become serious, and in that attempt are leaning over towards the possibility of a further understanding and put themselves on a road which will lead to consciousness and conscience. And that we all are on such roads. And that we all wish to climb a mountain or to reach Heaven, in whichever form we express it, and that our attempts are the attempts of working together and the realization that we all are facing the same problem; that is, the problem of bondage and the wish for freedom. And on that basis we can understand each other, because we don't have to go too much in detail of how to meet our problems than only to say that we see the problem and that we are quite aware of that what perhaps ought to be done now, or maybe later, and that the seriousness indicates that you're willing to find out. What we talk about, and we now talk about people who know something about Work, it is really what is the state of a man when he, in his Kesdjanian body — that is, the body of his real feelings — start to recognize the possibility of becoming free. So that his

state, which I call the first triad of the Kesdjanian, in which, I say many times, there is a condition of gestation, a rearranging of unconscious concepts and a wish to find out what is most important. Such condition in which one is then related to the question of pondering of the mind, and the question of deepening one's emotions to include a more totality of love and kindness in this world; ultimately, I've said, that what leads to God. But of that what is being built in the beginning, is the second triad. Overcoming the difficulties of the first bridge in Kesdjan, one has three different aspects of oneself to deal with. One is the aspirational force which, when a man is alive on earth, occurs to him when he is open and sees certain potentalities for others, maybe, first, and afterwards believing that they exist for himself, in the hope that then, if he has aspirations which again are honest and sincere, that he will find the way of how to meet such conditions in which then the energy he has for that purpose could be used. So you see, one starts already to hope for something which is not as yet seen, and then there is an indication of how to reach that particular road. I say it starts with an aspirational force which kindles within one a wish for more self-knowledge. And so, that what we say as a wish for Work, is really a wish to become more acquainted with oneself. In the first place, to know what we are and on which we then can rely and which becomes of an absolute value, which is then, for oneself, the truth. But that's only the description of the instrument. There is still the next step to be taken that is, using the instrument for a definite purpose.

Now maybe we — huh? — you have been looking enough at it. (cassette turned)

~~Side~~ II

All right? And maybe this is a very good point, because this is exactly the point where we as a group should be. We should be at the point where aspiration becomes applied within oneself. So that it is not only

the influence of what will affect you and has affected you and has produced in you, to some extent, a certain desire of becoming a different kind of a man, and utilization of that what is spiritual value instead of a rearrangement and a reshuffling of ordinary values of unconsciousness. That process takes place within a person when he really sees that something has to be done, and he has a belief that the possibility exists of doing it. So that his potentiality becomes attached to the possibility of doing something. His belief changes from aspiration, which comes to him from the outside world, mostly, into an inspirational force which then engages him in the wish to do something, something worthwhile for the further development of himself. That means two things: the inspiration has to be based on the realization first, that one is alive, but also that there is something that actually can be utilized for the purpose of growth; and the second is, that there is more and more the possibility of determining an aim. So that the inspiration now becomes, in the beginning within oneself, crystalized in a concept, which concept ought to be fought for and, you might say, chased after, or wishing to reach that concept as an ideal. And the justification for Work is to have in one's mind and in one's heart this kind of a concept worthwhile going after, keeping in mind and heart the desire to reach it sometime and gradually being able to determine what is involved to go on that road. So it is the creation of an ideal, something that ~~can~~ you can put even in your vest pocket and keep with you. And every once in awhile, when the inspiration falls down, that you can rekindle it by just remembering the few words which you have written on a piece of paper. They constitute, those two words that I want to use, constitute for me a renewal of my inspiration. It says: 'I Am-ness'. You must understand what that really means. The ~~'I Amness'~~ 'I Am-ness': accept yourself as a human being. That is the 'AM' which is the being itself. It is read, it's said in the first person: 'I'. And the 'I' has a special meaning, in this case. Because it is not just this 'it' existing as an

amness. The 'I' has a relation to the 'Am' in wishing to use this 'Am' for the purpose of growing out of the Amness as we know it on this earth. What we know of ourselves and our being is simply a question of bondage, of realization of a personality being bound to earth, for whatever reason it may have been, and not questioning that or not even rebeling against it, but in trying to accept that what one is with all the talents or less talents, with all the beauty or less beauty, with all the different ways of living which one has acquired or not acquired, with all the different influences astrologically coming from the moment of conception and of birth and all the different biological influences coming from one's ancestry. That is the totality of my personality which I accept and which is my Amness. And the introduction of the 'I' means, at that time, the question of my inspirational force as an ideal reaching out to that what I don't have as yet, but where it is worth while and based on a variety of different experiences which many times have had to do with questions or problems existing in my life; that then I have been looking and searching for a way out of the dilemma of my own enviroment in which I happen to live. And so the 'I' indicates, if I wish to describe it, not a description of my Amness, then only to the extent that I realize it is bound and not going into the different reasons of such bondage. Because that is the human quality and the natural quality. But the 'I' starts to emphasize inspiration towards an aim. Now the aim that 'I' has in mind, has to do with the potentiality becoming actualized, and the realization of such an ideal which is possible for a man, towards which he then wishes to aspire by means of the inspirational force within him existing there and being, or trying to be, as honest as he can be in the attempts for him to Wake Up. Inspiration does require a wish for Waking Up, a wish for Work, a wish for a further understanding of that what actually exists, you might say, in the rest of the world, mostly spiritually

tinted or emotionally tinted or crystalized sometimes in personification problems as symbolism or talisman but nevertheless existing, in some way, as if outside of oneself towards which one, as an aim, starts to strive. And it is this tremendous wish that is produced by an inspirational force which is the beginning of the wish to Work on oneself.

I say, we are at that point. We are at the point in which the aspiration which you have and which has taken the form of curiosity, and wishing to find out a little bit more about Gurdjieff, is now going over, and should go over, into a reality of an activity on the part of yourself. And that is why I ask for questions, and you don't as yet furnish them. And that is why I have to talk. I can talk about your questions. I know well enough what takes place in the development of a person who is serious about his life and who wishes to find an answer to a variety of problems, and who wants to find his place on earth or in relation to others or in relation to his private life and his god; in a wish for oneself to find out what is this road that we all are supposed to be traveling on and what is the aim that sustains us, and what should we do in daily life not to kill this desire of inspiration. That is where the difficulty is. Because inspiration only grows in certain conditions of well-being. And it also has to use that what is useful with a willingness to be used. And when I'm now reminded of that kind of a state which is desirable and I take this little piece of paper out of my pocket, and I say: "I am" - I ask again what, at that moment, is my 'I'? And what am I as an "AMNESS", being a human creature? Illucidating that a little bit more: this 'I', this 'I' I have taken out of my pocket - I had wished it to be with me. That is why I originally wrote it. So I keep it with me. But there are moments of realizations that I've forgotten and then I say: "but I have it". Something in me says: "All right, if you do, show it." Because if you're honest with your wish to Work, you have to show it at times that you really mean it, otherwise

there is no use talking about it. So you say to this other voice in you, "I can show it to you. I have it with me. I'll show it. Here it is. It says: "I Am". And then there is a question for yourself. You've shown it. It is there. But what is the value of your 'I'? You've written it at the time you believed in the possibility of the existence of an 'I', and you have become familiar with how to make one or create one or to have one, wishing that 'I' to function regarding your own behavior or a wish on the part of yourself to endow this 'I' with a wish itself of wanting to give you knowledge about yourself so that then you would find out by means of self-knowledge, and self-knowledge everywhere and always, what you are as a human being while you walk on this Earth and while you are unconscious. But when you take the little piece of paper out and, I say again, you are honest, you have to ask yourself, where is this 'I'? It used to be there. Why has it gone away? You have no quarrel to find with your "amness". It's there too. You know it. That always has existed, still exists, will always exist until your body dies, but the 'I', every once in a while, has disappeared. Bringing it out of your pocket and seeing it, will make you realize that maybe you should do something again about a creation.

Now, I want to say something about that. Why would you want to create an 'I'? Because this is a question that comes up time and time again. What are my motivations? Why do I want to Work? Why do I wish to go against the grain? Why can't I just accept the conditions in which I live and which are familiar to me and with which I have become so acquainted that many times they don't rub me the wrong way anymore. And having seen such conditions existing in others, and all of us as mankind living on this Earth just being subject to a few difficulties, economically speaking, or a difference between people in wishing power, wishing money, wishing sex. All such things, perhaps, we can solve, more or less, even if it means standing in line for a long time for some gasoline. But,

we are game and we are game unconsciously. But we talk about an 'I'. And we talk about getting away from this Earth in loosening up the bondage of this Earth. And we say the emphasis is now on a spiritual life. And why do we wish a spirituality to exist, to the extent that it has become more full-grown, to be of a certain use or to answer a certain purpose for its own existence when it is only in embryo, as we say Kesdjanian, as "DO - RE-MI" of that little triad. There has to be a very good reason why I want to Work. Now what is it? Could it be a wish to grow? If that's the case, I have to realize that I'm not full-grown as yet. So that that what has been given to me from Mother Nature and living on this Earth and what is my present equipment, is not sufficient to continue to live with; that is, if I believe in the possibility of growth.

The second question is, where should such growth start? Assuming that I wish to grow up. Many times I don't because I'm very satisfied by sleeping and I'm satisfied by dreaming about the possibility of growing up. But when I wake up, physically speaking and also psychologically speaking, I've no further desire to continue the dream. I may like to talk about it once in a while, as something desirable but many times I say: "I'm so busy with my ordinary life and I can't spend the time and energy in chasing after something that is apparently quite difficult to reach. There has to be a very definite inner desire on the part of a human being to wish to Work on himself. There has to be a certain dissatisfaction which is not to be stilled by means of living on this Earth in his life the way it is, the way it is adjusting itself to conditions in which he finds himself. There has to be very definitely something that must -- one must believe in and going and growing up in the direction which is unusual for the development of Mother Nature. It has to be away from this Earth. It has to be attached to an aim which is, so-called, in Heaven. It has to be done because I accept a responsibility of my life now, and in responsible -- in being responsible for my life in the way I now live on Earth, apparently

it is not sufficient to satisfy the demand of such responsibility.

You see, this is the crux of the matter. If I am satisfied with doing what I can, unconsciously, and I don't want to have any desire to wake up to the facts of my life, then I will continue in the way I am and shunning from any kind of a thought or feeling which would mean I have to become busy in a different direction. Now it depends very much on the way I live my life on Earth. And if, in this particular period of my life now, my life is not very satisfactory or there are many problems, I cannot really think straight and although I say: Perhaps I should be interested in spirituality - there is too much to worry about and too many unfulfilled promises and too many cases in which there is a relationship which is quite unsatisfactory; too many cases in which there is too much rain and a flood; in which there is too much cold and no stove; in which there is too much heat and no way of having an air cooler. There are difficulties which are involved in living with ordinary life. And so the first requirement when there is too much of that and requires too much energy for the existence of my unconsciousness, I have to reduce certain activities in which I should become less and less interested or I should try to settle ordinary affairs so that then there is a little bit of a willingness to think about other things which are like treasures in Heaven. Now that has to take place first before I can have a motivation for wanting to Work, and don't run away from life as it is presented. Don't become prematurely interested in the development of your inner life without having settled the problems of this Earth. Don't, with other words, withdraw and become a little angel or a flagellanté. Don't become over-religious in wanting to join the seraphim and ~~and~~ the little angels who play on harps. Don't wish to go to Heaven as yet until you have paid Mother Nature for what you owe her. Don't run away from the problems of this Earth. You settle them first, and then you see how much time and energy is left over for the potent-

iality to be attacked then. The potentiality first of the continuation of a Kesdjanian body in the sense now, as we know, of inspirational forces based on aspiration, and going over into the third form of requirement, which I've called silence. That has to be clear first, that the motivation has to be very strong. If there is no motivation of that kind, and I try to find it in ordinary life only, as it were, hoping for the best, my ordinary life will not give me the answer to the question of spirituality and freedom. Ordinary life and my body, as long as they exist, will continue to issue its demands on me, and I will remain identified with it in any kind of activity of an unconscious and unconscientious nature. That is the law of this Earth, and one must learn to understand that first, and for that reason, settle that question before you can have a real motivation of wanting to Work on yourself.

What does it mean? I want to grow up. Grow up. I want to develop that what doesn't exist. I want to complete what is now potential. It means I want to complete my emotional body in its totality up to the point where even that emotional body could die, and furthermore, I want to complete, or at least indicate a starting point of a Soul, which can exist on this Earth and should continue my life when my ordinary physical existence dies at the end of its own physical octave of SI - DO. Sometimes we say that the continuation has to be from that SI - DO in the same direction towards Heaven and then representing a building of a Soul, or rather a building which is prepared in which the Soul can live. Now, whatever is meant by Soul? It is really that what is the link between man and God in Heaven. And it has to have the attributes of freedom from this Earth and an inspirational force towards that what is the equipment of a spiritual kind, whatever that now is and whichever way we define it or even have experience of such existences, that that has to be the quality of one's Soul. It still is necessary to continue for a little while with

one's name, so that there is that possibility of identifying a Soul with that where it came from. Although there is, in the end, definitely the necessity of also losing one's name. But that is lost together with all the different forms in which life will continue to exist, beginning after one's death with an existing of a spiritual nature with which we are very little acquainted than only every once in awhile having had an experience of that kind as long as we were still living on this Earth.

About that I don't talk now. I talk only about the motivation for wishing to do a difficult job. That is a loosening up of bondage for the sake of freedom and to set free what is life within me and to give it a proper place for the further development and understanding of life itself, again and again in bondage of certain kind, and finally understanding the principle of life itself as represented by omnipresence, by omniscience and by omnipotence which we call God as a tri-unity: Father, Son, and Holy Ghost in a totality of an existence, being, as it were, centered on the Sun Absolute and having its influence going through the totality of the universe by means of rays of creation.

If we are at the place where you wish now more inspiration, something has to take place within you. I say, it first has to have the motivation that Work is worthwhile for you, that you ought to do something with it; that here is a way of utilization of certain energies which then will give you a satisfaction of finding your place, utilization of forces for a very definite purpose and aim, and that in that direction then this inspiration starts to take form in the formation of a Kesdjanian body more and more equipped as SOL, LA and SI as a triad, as a unit belonging to that what was the DO - RE - MI and then totally making an emotional body, almost, I would say now, as a presentation to the Lord God. For that, there is a third, let's call it, place of understanding necessary. A third way of becoming equipped. A third way of wishing to understand the nature of Kesdjanian body. It is just before a Kesdjanian body would

die. It is a state of contemplation in which all that has existed before passes by and is judged, in a certain way, seeing that what is there, if it is ready, if it is fully enough equipped, if it has the purity of being able to continue to exist for a little while longer and then in wishing to give itself for the further formation of the Soul body which needs that energy. I don't go into detail about such things now. That is up to you to study the three body diagram, where it takes place and when that energy is given and for what purpose. The ultimate aim is an understanding for oneself that this Kesdjanian body needs a little period of contemplation in silence in which it starts to realize what is really the make-up of it, in which one starts to contemplate about God Almighty existing. The concepts of love, the concepts of giving, of that what is necessary to overcome selfishness, to see what is in the way for even aspiration and inspiration as obstacles of self-love, obstacles of conceit, obstacles of vanity, obstacles of wishing oneself to be what one isn't, instead of wishing that what isn't as yet, to be. And wanting then, because of this contemplation period of silence which is not meditation in the real in the usual sense. It is something which becomes extremely active, in which the equilibrium furnishes the possiblity of such contemplation. The continued seeing of activity, which is in balance, gives a chance for silence of operation of the machinery.

And so when I say we are at that point, it is more that I say, I wished you were. Because it is not right that you don't ask questions as yet. Now we will meet again tomorrow. I would like that if I ask any one of you what is your question, that you have sufficiently prepared for that. Tomorrow. That really, this whole question of Work on yourself, for those who have been in contact with it long enough, should be that you now put yourself in that kind of a state, forcing yourself to come up with a question for yourself, for your Work, for a wish for an understanding. So that you show that actually there is something of that kind alive in

you. It is not that I wish to punish you. And it's not that I want to be critical. I've said it already in the beginning when we had a little bit of a talk, that I really came here to talk about Work. And I don't want to talk about Work then only in answer to your questions. I can bring up any kind of a question. Any kind of an answer. I can fill you with a hell of a lot of philosophy and so-called theories and vistas and perspectives. I don't want to do it any more. I've done it over two thousand tapes in existence. You can sit and listen from now until doomsday. You know what that means, that number of tapes. There is one tape for every evening for the next seven years. You don't realize that. That's information that is here. It's available. You can have it. And you can use it and maybe you can get inspiration from it. And then you have to Work. And I've come here this time to tell you that you have to Work and to learn. Otherwise there is no use having any kind of a group. I don't wish any kind of an encounter in the usual sense of the word. I don't wish to talk about all kind of blah-blah and nonsense. I want to talk about one thing only: how in God's name can I get free from my bondage of this Earth. It means that I wish to find out how to meet my death. How to be able to develop that what Gurdjieff calls Harmonious, a Man who is able to do; who can do in any condition of life, of time, of space that what has to be done, and is able to do it in the way it ought to be done as demanded by the conditions as then exist. That is a Man. That is a Man who can do. That is a Man who has a conscious and a conscience which can tell him what to do and how to do it and when to do it. That is necessary for the equipment of a harmonious Man when he wishes to live on this Earth, and it is an ideal that is held up for anyone who wishes to strive towards it.

And I would like to make, and I say it again, this week a week of discussion from your side. Not mine. I will shut up when you want to ask a question. You can put up your hand. If I don't see it, you can

speak. There should be tomorrow, and we'll have a meeting tomorrow evening about this. We will talk a little bit at lunch, but tomorrow evening I would like to gather again, and that time, I hope, we will talk about Work. And I hope YOU will talk about Work with your questions. You have had questions in the past, You have not been clear about some of them. They need very definitely elucidation and simplicity and you must not lose yourself in all kind of nonsensical descriptions because whatever your statement will be tomorrow, if you do speak, I will be extremely critical. I will be sharp. I will say exactly what I feel about your attempts to use certain words for certain purposes. And I would like to establish the fact of, this is the simplicity of Work on yourself and no maybe about it. That you know once and for all what has to be done. Then hoping for the best, that you will do it. As it is now, here is a group. How many are there? What kind of questions have you asked? Have you any conscience? Do you think you didn't ask because I happen to talk and you didn't want to interfere with me? You see, that isn't true and it's not an excuse. Where is your aliveness regarding a wish to Work after many, many years? After having here this land. After having, after having opportunities of already having worked together. So I expect you to talk tomorrow. Try to remember it from now until we meet again twenty-four hours later.

Good night.

Trans: California
1/76

END TAPE